

AAD GURU GRANTH SAHIB SACRED INTERFAITH SCRIPTURES*

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ਗੁਰੂ ਕੀ ਹਰਿਵੰਸੀ ॥ ਕੀਓ ਵੀਸੀ ਏਲੀਯ
ਜਿਯਗੁਰੂ ਹਰਿਨ ਸ੍ਰੀ ਨਾਮਿਲਿ ਸ੍ਰੀ ਕਰੀਅ
ਸ੍ਰੀ ਕਰੀਯਗੁਰੂ ਕੀਓ ਏਲੀਯ ਏਲੀਯ

Guru Nanak

ABSTRACT

The Aad Guru Granth Sahib (AGGS) is the best example to represent it as the First Interfaith Scriptures in the world. Some selective verses from the AGGS have been cited to prove that fact. Although the AGGS was compiled in 1604 CE, the style of writings of the AGGS by Guru Arjan is comparable to the modern writing of a thesis or dissertation embodying the results of original research or substantiating specific views. It contains the Nanakian Philosophy promulgated by Guru Nanak that was strengthened and preached by the Sikh Gurus who succeeded to the House of Nanak. Beside this it contains the Bani of Bhagat, Sufis, and Sants (saints), belonging to various faiths, who revolted against the malpractices in the Eastern religions. And it also contains eulogy for the first five Sikh Gurus by Bhattas (bards). In the Nanakian Philosophy there are interfaith dialogues of Sikh Gurus with Sufi Farid, Sidhs, Pundits, Muslim clergy, and common humans. The philosophy presented in the AGGS is scientific and logical that can be easily accepted by whole humanity of the scientific world of the 21st century and beyond, if taught scientifically and logically. Holding of Interfaith Conferences on the eve of “Quadricentennial of Compilation of the Granth” will definitely pave the path towards understanding of various religions of the world and the establishment of One Universal Order. This paper explains that the scholars, during various interfaith debates, have to be very cautious while quoting Bani from the AGGS since there are a lot of misinterpretations of its verses found in the old and modern literature.

INTRODUCTION

Science has enabled us to control the most dangerous diseases and evolve nutritious food and wonder drugs through genetically engineered plants, animals and microorganisms to increase our life span. Different human organs can be grown in the laboratory for replacement of diseased ones in humans. Now any animal and even human can be cloned. One can insert selective gene in human to treat certain inherited diseases. Many automatic machines and robots have been created to make human life easier. Advances in sciences especially in the fields of computer and space

technology have made it possible to construct a space station for astronomical observations and to travel deep into the space, i.e., to the other planets of our solar system or to the other solar systems of our own galaxy, the Milky Way, and hoping to travel beyond our galaxy into other galaxies of the universe.

On the other hand religions are older than science and still one religion is fighting with others instead of working together for the welfare of the humanity.

The fact remains that man has failed to create peace and global fellowship on this tiny planet, the earth, either through science or religion. It might be because

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both, science and religion, are not being understood properly and not being applied properly by the man to achieve peace. That might be the reason when Albert Einstein [5] said that:

**"Science without religion is lame.
Religion without science is blind."**

Although many theologians want to keep religion far away from science, however, I am a rationalist and from my point of view religion and science have to go hand in hand to create one universal order to maintain peace on the earth. But there are many religions in the world and there are also many sciences, the question is how to bring them together to work for the welfare of the humanity to establish One Universal Order. Various sciences are already interacting with each other in these days in various big scientific projects of the world. For example, a human flight to space to other planets or deep into space involves almost all basic and applied sciences. Now the problem to bring various religions of the world together is being solved to some extent by holding Interfaith Conferences started a few years ago.

Holding such Interfaith Conferences on the eve of Quadracentennial of Compilation of the Aad Guru Granth Sahib will definitely pave a path towards the establishment of One Universal Order.

AAD GURU GRANTH SAHIB (AGGS)

In this respect the Aad Guru Granth Sahib (AGGS) is the best example to represent it as the First Interfaith Scriptures in the world. The following remarkable observations made by a world-renowned historian, Arnold Toynbee, in 1973 about the future of the religions and the Sikh scriptures are worth pondering upon [15]:

“Mankind’s religious future may be obscure; yet one thing can be foreseen: the living higher religions are going to influence each other more than ever before. In these days of increasing communication between all parts of the world and all branches of the human race in this coming religious debate, the Sikh religion, and its scriptures the Adi Granth, will have something of special value to say to the rest of the world.”

The first part of his observation is absolutely right because during the Science Age / Information Age, the religious beliefs that cannot stand the test of science and logic will not be accepted by the future generations of the 21st century and beyond. Therefore, the future of a religion that is based on unscientific and illogical principles is prone to be obscure in the scientific world.

The other part of Toynbee's observation is also correct that living religions are going to influence each other more than ever before. It is so because of improved means of travel and communication and migration by peoples belonging to various religions on account of political circumstances or in search of livelihood and settling at places other than the origin of their religions. The interaction of different religions at academic level is also taking place at universities and during the Interfaith Conferences being held throughout the world.

The Aad Guru Granth Sahib is the only source of Sikh philosophy that has been authenticated by Guru Arjan in 1604 CE and then re-authenticated after adding the *Bani* of the 9th Guru, Guru Teg Bahadur, by Guru Gobind Singh sometime during 1705-1706 CE. Although ‘**Sabd Guru**’ has been emphasized again and again in the AGGS, it was Guru Gobind Singh, who reiterated at the time of his demise in 1708 CE that ‘**Sabd**’ is the ‘**Guru**’ for the Sikhs. Since the ‘Sabd Guru’ is incorporated in the Granth and with passing of the time the Granth became the ‘Guru’ instead of the ‘Sabd’ as the ‘Guru’. This change from ‘Sabd Guru’ to ‘Granth Guru’ will be explained in a separate article.

It is worth mentioning here that the Granth in which the Sabd Guru is incorporated was equated to *Parmesar*, the Enlightener, the Guru, for the whole humanity by Guru Arjan around 1604 CE when the compilation of this Granth was near completion:

pQ1¹ prmr² kw Qwni³]
 sd⁴ sllg⁵ gwivh⁶ gx⁷ gibtd⁸ plrn blm⁹ igAwni¹⁰]
 AGGS, M 5, P 1226 [1].

"The Pothis¹ (the Aad Guru Granth Sahib)¹ is equated³ to the Enlightener².

(Because from this Pothi) the noble people⁴ in a congregation⁵ sing/discuss⁶ the attributes⁷ and the wisdom¹⁰ about the Almighty^{8,9}."

This verse of Guru Arjan declares the AGGS as the Enlightener for the whole humanity. Recently the AGGS has been declared as the juristic person by the Supreme Court of India with a special reference to that it is not to be considered as an idol [12].

Misinterpretation Of Gurbani

It is a pity that no logical interpretation of Gurbani in English or other languages (including Punjabi) is available in the Sikh literature. Dr Gopal Singh [8] also admitted this fact of confusion in interpretation of Bani from the AGGS as follows:

“The confusion of interpretation has occurred because the Sikhs themselves, for historical and other reasons, have never seriously attempted a scientific and cogent exposition of the doctrines of their faith, based on the Word of the GURU-GRANTH and related to the historical lives of the Gurus who uttered it. Without reference either to one or the other, casual attempts made at the interpretation of small portions of the Granth have resulted in such interpretations being incoherent, lop-sided, and therefore unreliable. During the present (now last) century, several attempts were made by the Sikhs to translate into Punjabi the Word of the Guru, but all such attempts ended in an all-too-literal translation, leaving the seeker as uninitiated to the Guru’s Word as he was before. And the word of the GURU-GRANTH became as involved and distant for an average reader as the Word of the Vedas, and it started to be worshipped more than read, uttered as magic formula or a Mantram for secular benefit than as a disciple of spiritual life for the achievement of ideals higher and beyond the world of sense and for the integrity of mind and soul in the world of the living.”

I have written a paper [4], in which I have given a few selective misinterpretations of Gurbani and misrepresentations of Sikhism picked up from the old and current literature on Sikhism. It clearly indicates that this malice aforethought was very common in the old literature and is still going on rather on a large scale.

I am very glad today that noble people of various faiths from all over the world have gathered here today to deliberate on the various aspects of the AGGS and its relevance to other religious scriptures and to the humanity of the scientific world. Since we have gathered here for deliberation about and around the AGGS, therefore, it was necessary for me to present my views that misinterpretations of Gurbani and misrepresentations of Sikhism are very common in the literature. For more information on misinterpretation of Gurbani refer to my previous paper [4].

Therefore, it is my humble request to the elite group of different faiths gathered here today that they should be aware of this fact of misinterpretation of Gurbani and misrepresentation of Sikhism in the Sikh literature before they draw any inference to formulate any theory or concept about Gurbani and Sikhism.

SALIENT FEATURES OF THE AGGS

Although the AGGS was compiled in 1604 CE, about 400 years ago, the style of writing of the AGGS by Guru Arjan is comparable to the modern writing of a

thesis or a dissertation embodying results of original research or substantiating specific views under the following major headings:

1. Commencing Verse
2. Summary
3. Main Text
4. Conclusions
5. Acknowledgments

1. Commencing Verse

The Commencing Verse of AGGS is a definition or **manglacharan** of the Almighty. The irony is that some scholars have erroneously declared it as **Mool Mantra**. The Commencing Verse is repeated before every major section of the AGGS and their all sub-sections as such or in variously abridged forms. Its interpretation, drawn after thorough discussion [3], is given as follows:

The Commencing Verse of the AGGS

< ¹

siq nwmukrqw prKuInrBau

inrvrAkml mtriq Aj hl sBm²

gr psmid ³]

(1 = < is pronounced as 1 + E + ∩ () = Ek + Oh + Be-ant, but not as Ek Oankaar or Ek Oamkaar generally pronounced)

Interpretation:

The One and Only, Oh, the Infinite ¹;

Exists;

Creator;

Without fear (Not governed by any other);

Without enmity;

Timeless (Without effect of time and space);

Neither takes birth nor dies;

Created by Itself ²;

Enlightener; and Bounteous ³.

The above scientific and logical analysis of the Commencing Verse of the AGGS clearly indicates that it is not a mantra or Mool Mantra in any respect but a precise and concise definition of the **Transcendent (Abstruse / Abstract) Entity**. Although the God of Guru Nanak is Transcendent still It **exists (satt / sach)** hence the word 'Entity' has been used. Again It is a unique Entity and there is no other like It, therefore, It is designated as '**1**' (One and Only). Since there is no descriptive name for the God of Guru Nanak, therefore, It is addressed as **E (Oh)**.

2. Summary

It is generally accepted that the essence or summary

of the Gurbani is compiled in a verse that is entitled as **JAP**. Although there are many quotes in the Jap for this occasion, I would prefer to quote only the concluding *Slok*, which explains that the earth and its all resources are open to be shared by the whole humanity of the world. Moreover, it is only the good deeds that will bring a person close to or keep away from the contemplation of the Almighty:

pvxu gurl pxi l ipq mxi Driq mhq]
 idvsur i q die d iel d i e A K l Ysgl j g q]
 clig A i e l A b i r A i e l A v i c l D r m h d l i r]
 krml A i p o A i p x l k y n j Y k y d l i r]
 i j n l n m u i d A i e A g e y m s k i q G u i l]
 n i n k q y m K a j l y k q l C u t l n i i l] 1]

AGGS, Jap, P 8.

"The air is as the Guru, water as the father, the great earth as the mother. Days and nights are as the nurses in whose laps the whole humanity lives (play). Our good and bad deeds are evaluated according to the Laws of the Nature. It is only your deeds on which bases you will be judged to be near to or far from the Almighty. Those, who comprehend / contemplate on the Almighty get rid of their difficulties."

The philosophy given in this verse can be easily accepted by the whole humanity.

3. Main Text

The main text contains three sections:

- i) Bani of the Sikh Gurus
- ii) Bani of Bhagats, *Sants* (saints), and Sufis
- iii) Bani of Bhatts

i) Bani of the Sikh Gurus

Guru Nanak, the founder of Sikhism, promulgated a philosophy and that was preached and strengthened by the next nine Sikh Gurus, who succeeded to the **House of Nanak**. This philosophy or the Bani of Guru Nanak and that of the other Sikh Gurus that has been incorporated in the AGGS is called **Gurbani**. *Gurbani* has also been defined by Bhai Kahn Singh as follows [11]: *The Bani, uttered by the mouth of Satguru Nanak and his successor Gurus through the inspiration of the Almighty, is called Gurbani*. Although Bhai Gurdas used this term, *Gurbani*, for the Bani of others also, but according to Bhai Kahn Singh [11] this term is specially reserved for the Bani of the Sikh Gurus. The *Gurbani* (philosophy) promulgated by Guru Nanak that was preached and strengthened by the other Sikh Gurus, who succeeded to the House of Nanak, is termed as **Nanakian Philosophy**, an Anglicized term for the philosophy of Guru Nanak (*Gurbani*).

The Nanakian Philosophy is composed of the *Bani* of Guru Nanak (1469-1539), Guru Angad (1504-1552), Guru Amardas (1479-1574), Guru Ramdas (1534-1581), Guru Arjan (1563-1606) and Guru Teg Bahadur (1621-1675). Almost every verse of *Bani* of each Sikh Guru ends with the pen name of '**Nanak**' as the author, whether it was composed by Guru Nanak himself or by the other Sikh Gurus who succeeded to the House of Nanak. This is a **unique system**, designed by Guru Arjan, for presenting oneness in the authorship of all the Sikh Gurus and oneness in the whole philosophy of the Sikh Gurus under **Nanak**. Nevertheless, the identity of the contributing Guru is specified under their succession number to the House of Nanak. The House of Nanak has been represented as **Mahla** by Guru Arjan. Thus, the contribution of Guru Nanak is identified as **Mahla 1** as he is the founder of Sikhism; the verse of the Second Guru, Angad, is identified as Mahla 2 as he is the second in succession to the House of Nanak; the verse of the Third Guru, Amardas, is identified as Mahla 3; and so on. This system has been followed consistently throughout the main text of the AGGS.

ii) Bani of Bhagats

This section contains the *Bani* of 13 Bhagats (devotees) namely Kabir, Farid, Namdev, Ravidas, Trilochan, Beni, Dhana, Jaidev, Sain, Pipa, Sadhana, Ramanand, and Parmanand; 4 *Sants* namely Bhikhan, Surdas, and Sundar (a couple of verses by Guru Nanak addressed to Mardana are erroneously assigned to the authorship of Mardana by some scholars).

These Bhagats were involved in the Bhagati Movement in the medieval India. They revolted against the malpractices in various religions of India.

First 13 pages of the AGGS contains the Bani of Sikh Gurus without any *Raag* (musical modes). Then major portion of the Bani is categorized under different Raags. First Raag is 'Sri'. As a general rule the Nanakian Philosophy has been incorporated first in which each verse is ending with a pen name, '**NANAK**', whether the author of the Bani is Guru Nanak or any other Sikh Guru. However, their Bani was identified by the Mahla and his succession number to the House of Nanak as explained above.

Thereafter, a new section is started by identifying the Bani under the names of the Bhagats, as on page 91 it says Sri Raag, Kabir Jio Ka., on page 92 as Sri Raag Trilochan Ka, etc. Then on page 323 under Raag

Gauri the Bani of Bhagats has been identified clearly as “**Raag Gauri, Bhagatan Ki Bani**” “**Gauri Guarari, Sri Kabir Jio Kay Caupadhay**”, and so on under every Raag.

ii-a) Controversy on Bhagat Bani

Dr Sahib Singh [14] has pointed out that some scholars think that the philosophy of the Bhagat is different than those of the Sikh Gurus. However, he is a strong protagonist of the general accepted concept that Bhagat Bani and Gurus’ Bani have the same philosophy. Dr Shan [6] is also of the same views. However, a few scholars have pointed out some variances between Gurbani and Bhagat Bani [2, 7, 9, 13].

We have gathered here not to discuss similarities and differences between the Gurbani and the Bhagat Bani but to discuss the AGGS as interfaith scriptures, which contains the Bani of the Sikh Gurus, of Bhagats, of Sufis, and that of Bhatts.

ii-b) Interfaith and Nanakian Philosophy

In fact the scholars who are involved in this controversy have failed to understand the Nanakian Philosophy before drawing their conclusions. It is generally accepted that Guru Nanak collected the Bani of medieval and contemporary Bhagats and it was passed on to Guru Angad along with his own Bani and then to the next Guru to the House of Nanak till it was received by Guru Arjan. Now some researcher will raise a question. Why did Guru Arjan incorporated the Bhagat Bani in the AGGS? The answer lies in the fact that Nanakian Philosophy encourages for understanding and sharing the philosophy of the other faiths or religions as is indicated in the following verse of Guru Nanak:

ਗੁਰੂ ਕੀ ਹਮ੍ਹ੍ਰਿਸ਼ੀ ਕੀਫ਼ ਵਿਸ਼ੀ ਲੇਯੋ
ਜਿਯਗੁ ਹਮ੍ਹਿਨ ਸ੍ਰੀ ਨਿਮਿਲ ਸੁਯ ਕਰਿਯਾ
ਸੁਯ ਕਰਿਯਗੁ ਕਰਿ ਚਿਫ਼ ਅਵਗੁ ਚਿਲੇਯੋ

AGGS, M 1, P 765

“If you have a box full of virtues,
Open it so that everybody can share your virtues.
(Similarly) If your friends have virtues,
Share with them together.
Share only the virtues,
Abandon the vices.”

Keeping in view the above philosophy of Guru Nanak, Guru Arjan added the Bani of Bhagats to make the Sikhs aware of the *Bhagati* Movement started during the medieval period against the malpractices among the Indian religions. Therefore, according to Guru Nanak’s philosophy we are gathered here to expose the virtues of our faiths to

each other and share the virtues for creating harmony in the humanity and peace in this world.

Moreover, the Nanakian Philosophy, incorporated in the AGGS, contains interfaith dialogues of Sikh Gurus with Sufi Farid, *Sidhs*, Pundits, Muslim clergy, and common human.

Unfortunately this open mindedness of Guru Nanak and Guru Arjan to include the Bhagat Bani in the AGGS has been misinterpreted by some scholars to declare that Sikhism is a syncretic religion which is a combination of Hinduism and Islam. Nevertheless, the critical analysis of the AGGS will clearly indicate that the Nanakian Philosophy is unique and independent of all the other philosophies or schools of other thoughts whether included in the AGGS or found in other scriptures.

iii) Bani of Bhatts

Bani of Bhatts contains *eulogies (praises) (Swayaiaie)* of first five Sikh Gurus by 17-19 Bhatts (bards) namely Kal, Kalsahar, Tal, Jalap, Jal, Kirat, Sal, Bhal, Nal, Bhikha, Jalan, Das, Gayand, Sewak, Mathura, Bal, Harbans, Satta and Balwand. The names of some bards are confused with those of words of their verses, that is why the number of Bhatts is variable in the literature.

In addition to the Swayaiae of Bhatts, the AGGS also contains the *Swayaiae Sri Mukh Baak Mahla 5* (AGGS, pp 1385-1389). The Swayaiae on pages 1385-1387 clearly explain that Nanak is the ‘**Guru**’. I have noticed that this was the most important advice by Guru Arjan for the Sikhs that has been ignored by most of the Sikh and non-Sikh scholars, and by the Sikhs at large. Similar type of information is also available in the *Gur Bilas Patshai 6* [16] where it is mentioned that Nanak is the ‘**Guru**’ and other Sikh Gurus, who succeeded to the House of Nanak, are following and preaching the philosophy of Guru Nanak.

Raags (Musical Modes)

There are 31 *Raags* (musical modes) under which most of the *Gurbani* and *Bani* of Bhagats have been incorporated in the AGGS. These *Raags* are: Sri, Majh, Gouri, Asa, Gujri, Devgandhari, Bihagra, Vadhas, Sorath, Dhanasri, Jaitsri, Todi, Bairari, Tilang, Suhi, Bilawal, Gound, Ramkali, Nat Narain, Mali Goura, Maru, Tukhari, Kaidara, Bhairon, Basant, Sarg/Sarang, Malar, Kanra, Kalyan, Prabhati, and Jaijvanti.

First 13 pages of the AGGS contain only the Nanakian Philosophy without any Raag. Similarly,

the Bani on pages from 1352 to 1430 is also without any Raag. This portion contains the Additional Bani of the Sikh Gurus; *Swayaiae Sri Mukh Baak Mahla 5*, that means *Swayaiae* written by Guru Arjan; and Bani of Bhattas under the headings of *Swayaiae* of the first five Gurus as "*Swayaiae of Mahla Pehlae kae, Swayiae of Mahla Dujae Kae*, and so on.

4. Conclusions

Mundavani (Seal or Conclusion)

At the end of the AGGS Guru Arjan has clearly mentioned allegorically in the conclusions (*Mundavani*) that truth and contentment, and the elixir from the Almighty can be found by deliberating (*Khavay*) and practicing (*Punchay*) the Nanakian Philosophy incorporated in the AGGS:

mhl 5]
 Qwl ivc iqth vsqipeE squstKuvicwro]
 Almtq nmuTukruk pieE ij s kw sBsADwro]
 j y koKwVj o koBtYiqs kw hie aDwro]
 eh vsquqj l nh j wel inq inq rKuaair Dwro]
 qm sBw crn l ig qriAtsBunink blhm psuro]

AGGS, M 5, p 1429

"In the platter (the Granth) are found three subject matters -

Truth, contentment and the vichar (philosophy).

The elixir (Amrit) from the Almighty is also there,

For which everybody has the desire to have it.

Whosoever adopts (khavay) it and practices (bhunchay – digests) it, gets salvation.

These subject matters in no way can be ignored or discarded,

Keep them all the time in mind.

The sea of darkness can be crossed by following

The instructions (charan lag) (recorded in the Granth).

Nanak says: The Almighty pervades everywhere."

5. Acknowledgments

Finally, the acknowledgments are recorded under the heading of a *Slok*. This is the end of the whole text of the AGGS. Guru Arjan has thanked the Almighty for enabling him to complete this big task of compilation of the divine wisdom into a Granth:

sl k mhl 5]
 qrw klqj j qonihl mhoj guklqel]
 mInrgixAmrykogunihl AipyqrsupieEel]
 qrsupieAw imhnmq hel siqgrusj xumil Aw]
 nwnk nmuiml YqWj l vW qnumnuQlvthirAw] 1]

AGGS, M 5, P 1429.

"I am unable to acknowledge Your Blessings for

enabling me (to complete this big task of compilation of the Divine Wisdom into a Granth).

I am without any merit and have no ability but

You took pity on me (to do the above task).

By Your Mercy and Blessings I met Friendly (Buddy) True Guru.

On meeting the Almighty my body and mind bloom into great pleasure."

RAAG MAALA

After the slok (acknowledgments) there is a small script called **Raag Maala** (Musical modes). There is a lot of controversy about the authenticity of *Raag Maala* being a part of AGGS. As it is written after *Mundanvani* and the *Slok*, which suggests the end of AGGS, therefore, it cannot be considered as a part of AGGS under any circumstances. But according to the "*Sikh Rehit Maryada*" published by the Shiromani Gurdwara Prabandhak Committee (SGPC), Amritsar the "*Bhog of Akhand Path*" (uninterrupted recitation of the whole AGGS) can be performed after recitation of the AGGS up to *Mundanvani* including *Slok* or recitation of *Raag Maala* could also be included. The SGPC left it to the choice of the *Granthis* (who recite the *Akhand Path*) or the individuals, to recite *Raag Maala* or not, till further decision is taken by the SGPC. About 56 years have elapsed since the above decision was taken, the controversy has not been resolved yet.

SOME SELECTED VERSES THAT PROMOTE INTERFAITH RELATIONSHIP

Finally I would like to quote a few phrases or verses that describe that treating everybody equal and doing good deeds and being thankful to the Almighty for provision of everything to be used collectively by the whole humanity, if followed by the followers of all the religions of the world, will definitely pave a path to establish peace and One Universal Order on this earth.

1. Equality

sBukoatAw AwKIAInlcln dlsykie]

ieknYBifyswij Aliekucmx iqhul ie]

AGGS, M 1, P 62

"Call everyone high, none appears to be low.

Everyone has been molded from the same matter;

And the same source of light shines in all."

mhl 1 iksyn AwKIAIpiV AKruehobwIAI]

mrKynil n l wIAI]

AGGS, M 1, P 473.

"Don't speak evil of others and don't argue with a fool. It was realized after reading the akhar (Nanakian Philosophy)."

2. Service to the Humanity

ਗੁਰੂ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵਿਚਾਰੁ] ਹਮਯੰ ਮਰਿ ਕਰਿ ਸਾਰੁ]
 ਜਿ ਪਾਪੁ ਸ੍ਰੀ ਮਾ ਪਿਤ ਪਰਿਖੁ] ਕੁਨਿਕ ਅਪ੍ਰਮਾਨੁ]
 AGGS, M 1, P 223.

*“The service of the Guru is to deliberate/comprehend (Vichaar) his philosophy (Sabd),
 And to eliminate ego and to do good deeds.
 Doing good deeds and knowing the Almighty
 Is equal to all meditation, austerities and reading of
 Puranas.”*

Nanak says: *The Almighty is the highest of all*

The theme is that service to the Almighty is contemplation of the Sabd (Nanakian Philosophy) and practicing what is given there. The main principles of the Nanakian Philosophy given here is that eliminating of ego and doing good deeds for the humanity and yourself, is the greatest service.

3. Ardas - Prayer - Thanksgiving

Finally let us thank the Almighty for providing us all the materials for life on the earth. First part of the following verse is a Prayer or Thanksgiving. Since it is also important to understand the Lord to Whom we pray or thank, therefore, the second part describes the attributes of that Lord.

ਗੁਰੂ ਕੀ ਪਿਤ ਅਰਦਾਸ²]
 ਜਿ ਲਾਭੁ ਪ੍ਰਾਪਤੁ ਸਬੁ ਗੁਰੂ ਰਿਸ⁵]
 ਗੁਰੂ ਮਾਧਿ ਪ੍ਰਾਪਤੁ ਹਮ ਬਿਰਕਿ ਗੁਰੂ]
 ਗੁਰੂ ਕਿ ਪ੍ਰਾਪਤੁ ਮਿਹ ਸਿਕ⁶ ਗੁਰੂ]

ਕੀ ਨ ਜਿਨ੍ਹਾਂ ਗੁਰੂ ਅੰਗੁ]
 ਅੰਗੁ ਧਾਰਤੁ ਬਗੁ⁷]
 ਸਗ⁸ ਸਮੁਗ⁹ ਗੁਰੂ ਸਿਕ¹⁰ ਦੁਰ¹¹]
 ਗੁਰੂ ਧਾਰਤੁ ਸੁ ਅੰਗੁ ਅੰਗੁ¹²]
 ਗੁਰੂ ਗਿ¹³ ਮਿ¹⁴ ਗੁਰੂ ਹੀ ਜਿਨ੍ਹਾਂ]
 ਨਿਕ ਦਿਸ ਸਦੁ ਕਰਿਨ¹⁵] 8]4]
 AGGS, M 5, P 268.

Ardas (Prayer) or Thanksgiving:

*“Our prayer² is before You, Oh Lord¹ (the Almighty).
 Our lives³ and bodies⁴, granted to us, are your
 blessings⁵ (properties).
 You are our Mother and Father and we are Your
 children.
 With your blessing, we have numerous joys⁶.”*

Who is that Lord to Whom We Pray or Thank?

“Nobody knows Your limits (You are infinite).

*You⁷, the Lord⁷, are the highest of the high.
 Everything⁹ (matter and antimatter) in this universe⁸
 Is under Your Laws^{10,11} (the Laws of Universe).
 Everything is happening under Your Laws¹² (the Laws
 of Universe).
 It is only You, Who knows Your State of Being¹³ and
 Limits¹⁴ (Infiniteness).
 Nanak, the servant, sacrifices¹⁵ himself on You, the
 Lord.”*

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